

part of the pasture of lambes, that is, the blisse of hevene.

Now comth hasardrie, with his apurtenaunces, as tables and rafles; of which comth deceite, false othes, chidynges, & alle ravynes, blasphemynge and reneyinge of God, and hate of his neighbores, wast of goodes, mysspendynge of tyme, and somtyme manslaughtre. Certes, hasardours ne mowe nat been withouten greet synne whyles thei haunte that craft. Of avarice comen eek lesynges, thefte, fals witnessse, and false othes. And ye shul understonde that these been grete synnes, and expres agayn the comaundements of God, as I have seyde. fals witnessse is in word and eek in dede. In word, as for to bireve thy neighbores goode name by thy fals witnessyng, or bireven hym his catel or his heritage by thy fals witnessyng; whan thou, for ire or for meede, or for envye, berest fals witnessse, or accusest hym, or excusest hym, by thy fals witnessse, or elles excusest thyself falsly. Ware yow, questmongeres and notaries! Certes, for fals witnessyng was Susanna in ful gret sorwe and peyne, and many another mo. The synne of thefte is eek expres agayns Goddes heeste, and in two maneres, corporeel and espirituel. Corporeel, as for to take thy neighbores catel agayn his wyl, be it by force or by sleighte, be it by met or by mesure. By stelyng eek of fals enditements upon hym, and in borwyng of thy neighbores catel, in entente nevere to payen it agayn, and semblable thynges.

Spirituel thefte is sacrilege, that is to seyn, hurtyng of hooly thynges, or of thynges sacred to Crist, in two maneres; by reson of the hooly place, as chirches or chirche/hawes, for which every vileyns synne that men doon in swiche places may be cleped sacrilege, or every violence in the semblable places. Also, they that withdrawen falsly the rightes that longen to hooly chirehe. And pleyntly and generally, sacrilege is to reven hooly thyng fro hooly place, or unhooly thyng out of hooly place.

Relevacio contra peccatum Avaricie.

Now shul ye understonde, that the relevyng of avarice is misericorde, & pitie largely taken. And men myghten axe, why that misericorde & pitie is relevyng of avarice. Certes, the avaricious man sheweth no pitie ne misericorde to the nedeful man; for he deliteth hym in the kepynge of his tresor, and nat in the rescowyng ne relevyng of his evne cristene. And therefore speke I first of misericorde.

JHANNE is misericorde, as seith the philosophre, a vertu, by which the corage of man is stired by the mysericorde folweth pitie, in parfournyng of charitable werkes of misericorde. And certes, these thynges moeven a man to misericorde of Jhesu Crist, that he yaf hymself for oure gilt, and suffred deeth for misericorde, and forgaft us oure originale synnes; and therby releessed us fro the peynes of helle, and amenused the peynes of purgatorie by penitence, and yeveth grace wel to spes of misericorde been, as for to lene and for to yeve, and to foryeve & releese, and for to han pitie in herte, and compassioun of the meschief of his evne cristene, and eek to chastise there as nedes is.

Any other manere of remedie agayns avarice is resonable largesse; but soothly, here bihoveth the consideracioun of the grace of Jhesu Crist, & of his temporeel goodes, and eek of the goodes perdurables that Crist yaf to us; and to han remembrance of the deeth that he shal receyve, he noot whanne, where, ne how; and eek that he shal forgon al that he hath, save only that he hath despendid in good werkes. But, forasmuch as som folk been unmesurable, men oughten eschue fool/largesse, that men clepen wast. Certes, he that is fool/large ne yeveth nat his catel, but he leseth his catel. Soothly, what thyng that he yeveth for veyne glorie, as to mynstrals & to folk, for to beren his renoun in the world, he hath synne therof, and noon almesse. Certes, he leseth foule his good, that ne seketh with the yifte of his good nothyng but synne. He is lyk to a hors that seketh rather to drynken dryng or trouble water, than for to drynken water of the clere welle. And forasmuch as they yeven theras they sholde nat yeven, to hem aperteneth thilke malisoun that Crist shal yeven at the day of doome to hem that shullen been dampned.

Sequitur de Gula.

After avarice comth glotonye, which is expres eek agayn the comaundement of God. Glotonye is unmesurable appetit to ete or to drynke, or elles to doon ynogh to the unmesurable appetit & disordernee covetise to eten or to drynke. This synne corrupted al this world, as is wel shewed in the synne of Adam and of Eve. Looke eek, what seith Seint Paul of glotonye: Many, seith Seint Paul, goon, of whiche I have ofte seyde to yow, & now I seye it wepyng, that they been the enemy of the croys of Crist; of whiche the ende is deeth, and of

whiche hire wombe is hire God, and hire glorie in confusioun of hem that so devouren erthely thynges. He that is unant to this synne of glotonye, he ne may no synne withstonde. He moot been in servage of alle vices, for it is the develes hoord ther he hideth hym and resteth.

This synne hath many spes. The firste is dronkenesse, that is the horrible sepulture of mannes resoun; & therefore, whan a man is dronken, he hath lost his resoun; and this is deadly synne. But soothly, whan that a man is nat wont to strong drynke, & peraventure ne knoweth nat the strengthe of the drynke, or hath feblesse in his heed, or hath travailed, thurgh which he drynketh the moore, al be he sodeynly caught with drynke, it is no deadly synne, but venyal. The seconde deadly synne, is that the spirit of a man wexeth al trouble; for dronkenesse bireveth hym the discrecioun of his wit. The thirde spece of glotonye is, whan a man devoureth his mete, and hath no rightful manere of etynge. The fourthe is whan, thurgh the grete habundaunce of his mete, the humours in his body been destrempt. The fifthe is, foryetelnesse by to muchel drynkyng; for which somtyme a man foryeteth er the morwe what he dideat even, or on the nyght bifore.

Another manere been distinct the spes of glotonye, after Seint Gregorie. The firste is, for to ete bifore tyme to ete. The seconde is, whan a man get hym to delicaat mete or drynke. The thirde is, whan men taken to muche over mesure. The fourthe is, curiositee, with greet entente to maken and apparailen his mete. The fifthe is, for to eten to greedily. These been the fyve fyngres of the develes hand, by whiche he draweth folk to synne.

Remedium contra peccatum Gule.

Any other manere of remedie agayns glotonye is the remedie abstinence, as seith Galien; but that holde I nat meritorie, if he do it only for the heele of his body. Seint Augustyn wole, that abstinence be doon for vertu and with patience. Abstinence, he seith, is litel worth, but if a man have good wil thereto, and but it be enforced by patience and by charitee, and that men doon it for Godes sake, and in hope to have the blisse of hevene. The fleshes of abstinence been attemperance, that holdeth the meene in alle thynges; eek shame, that eschueth alle dishonestee; suffisaunce, that seketh no riche metes ne drynkes, ne dooth no fors of too outrageous apparailynge of mete. Mesure also, that restreyneth by resoun the deslavec appetit of etynge; sobrenesse also, that

restreyneth the outrage of drynke; sparinge also, that restreyneth the delicaat ese to sitte longe at his mete and softly; wherfore som folk stonden, of hir owene wyl, to eten at the lasse leyser.

Sequitur de Luxuria.

After glotonye, thanne comth lecherie; for these two synnes been so ny cosyns, that ofte tyme they wol nat departe. God woot, this synne is ful displeasunt thyng to God; for he seyde himself: Do no lecherie. And therefore he putte grete peynes agayns this synne in the olde lawe. If womman thral were taken in this synne, she sholde be beten with staves to the deeth. And if she were a gentil womman, she sholde be slayn with stones. And if she were a bisschopes doghter, she sholde been brent, by Goddes comandement. Fortherover, by the synne of lecherie, God dreynete al the world at the diluge. And after that, he brente five citees with thonderleyt, and sank hem into helle.

Now lat us speke thanne of thilke styngyng synne of lecherie that men clepe avowtrie of wedded folk; that is to seyn, if that oon of hem be wedded, or elles bothe. Seint John seith, that avowtires shullen been in helle in a stank brennyng of fyr and of brymston; in fyr, for the lecherie; in brymston, for the styng of hire ordure. Certes, the brekyng of this sacrament is an horrible thyng; it was makid of God hymself in paradys, and confirmed by Jhesu Crist, as witnesseth Seint Mathew in the gospel: A man shal lete fader and mooder, and taken hym to his wif, and they shullen be two in o flessh. This sacrament bitokneth the knytinge togidre of Crist and of hooly chirehe. And nat only that God forbad avowtrie in dede, but eek he comanded that thou sholdest nat covete thy neighbores wyf. In this heeste, seith Seint Augustyn, is forboden alle manere covetise to doon lecherie. I.e., what seith Seint Mathew in the gospel: that whoso seeth a womman to covetise of his lust, he hath doon lecherie with hire in his herte. Heere may ye seen that nat only the dede of this synne is forboden, but eek the desir to doon that synne.

This cursed synne anoyeth grevousliche hem that it haunten. And first, to hire soule; for he obligeth it to synne and to peyne of deeth that is perdurable. Unto the body anoyeth it grevously also, for it dreyneth hym, and wasteth, and shenteth hym, and of his blood he maketh sacrifice to the feend of helle; it wasteth his catel and his substaunce. And certes, if it be a foul thyng, a man to waste his